The Goodneſs and Severity of GOD, *in his Diſpenſations, with reſpect unto the* Ancient BRITAINS, *Diſplay'd:*

IN A

SERMON

Preach'd to an Auditory of

Proteſtant Diſſenters,

AT

Haberdaſher's Hall in *London,*

ON

March *the* 1*ſt*, 1716.

BEING

The Anniverſary of the BIRTH of Her Royal Highneſs the PRINCESS of *WALES,*

AND THE

Feſtival of St. *DAVID.*

Wherein is contain'd,

A Brief Hiſtorical Account of the State of that ANCIENT PEOPLE, and the ſeveral *Revolutions* they underwent from their Origin down to theſe Preſent Times.

By JER. OWEN.

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THE PREFACE.

A Concern *for the Welfare of the* Ancient Britains, *which this Diſcourſe chiefly regards, and a* Hearty Loyalty *to the* Beſt *of* KINGS, *which ſome Part of it endeavours to recommend and promote, were, as I apprehend, the Motives that induc'd a* Perſon of Honour *to judge it proper that this* Sermon *ſhould be put to the* Preſs. *There is a ſtrong Connection between the Former and the Latter, foraſmuch as their Welfare can be no way ſecured (while they adhere to the Religion deliver'd to our Fathers) without a ſtrict Obedience to the* Preſent Government *be maintain'd inviolable. The Commands laid upon me to Tranſlate it into* Engliſh (*ſometime after it had been preach'd in* Welſh) *for his* Lordſhip's *Peruſal, and his great Candour in paſſing his favourable Sentiments upon it afterwards, gave it an unexpected Riſe, when there were not the leaſt Thoughts of its ever ſeeing the Light.*

It may, perhaps, be more agreeable from the Preſs *than the* Pulpit, *ſeeing I never had a Talent to ſet off, with any great Acceptance, my Performances of that Kind. I don't cite the particular Places in the Authors mentioned, having them not by me; but I depend ſo much on my former Reading, that I dare profeſs I have not given any falſe Hints out of the Authors here pointed at.*

I am heartily concern'd that a Set of Notions ſhould diſtinguiſh ſo many Souls of a narrow Make among all Parties; and that the Catholick Principles, wherein we are agreed in the main, ſhould not unite us, and cloſe up our Breaches, notwithſtanding ſome ſmall Differences that muſt ever remain in this State of Imperfection. It's certain that the Ancient Inhabitants of this Iſland received the Chriſtian Religion from ſome of the firſt Publiſhers thereof to the World, the ſame with what is now contain'd in the Divine Oracles, pure and unmix'd, when it breath'd

breath'd every thing that was great and good, before the Genius of it, that was all for Love and Peace (without laying any Persons under any other Yoke, beſides what the Great and Bleſſed God, by his ſole indiſputable Authority, laid them under) was perverted into a narrow, ſcanty Spirit, ſuch as that which moſt of the Profeſſors thereof ſeem now to be endued with. But alas! how wofully are we degenerated!

Moreover, it it unaccountable that any that do not diſclaim the Name of Proteſtants *can be uneaſie under the* Preſent Government. *If the Blood of the* Stewart's, *deriv'd from another ancient Kingdom, be of any Value, we have that undoubtedly in our* KING: *Nay, more than that, we find flowing in his Veins the Blood of the* Tudors, *derived from our own* Ancient Stock, *that we may juſtly triumph in him as one from among ourſelves, by far the moſt worthy of any that could be found* to bear rule over us. *Every honeſt* Britain *will pardon me, and join with me, if the Ardour of my Spirit hereupon breaks out into this hearty Wiſh; May His Majeſty and His Deſcendants, with Wiſdom and with Eaſe wield the peaceable Scepter among us throughout all Generations. And may all they that know how well it becomes us with Reſolution to aſſert and maintain the Independency of this Kingdom on any Foreign Power, whether it be in a Civil or Sacred Reſpect, ever enjoy all Valuable Privileges under the Auſpicious Influences of that Auguſt Houſe that now fills the Throne.*

ERRATA.

PAge 8. l. 45. for *Father* r. *Fuller.* P. 24. l. 42. for *the Lives*, r. *their Lives.*

1 SAM. xii. 24.

For consider how great Things he hath done for you.

THE Words are those of the Prophet *Samuel*, at the Conclusion of a Monitory and Exhortatory Oration of his, delivered in the Presence of the perverse *Israelites*, upon the occasion of their desiring a King, and their being indulg'd (according to desire) to change the Original Form of Government that God himself had settled among them.

We shall take up a few Remarks that lie scatter'd in the way, before I enter upon the Subject-matter contain'd in the Words read to you.

Such as these that follow, seem to be very obvious. As,

1. From the Temper and Management of this People, we may collect how Persons may be carried away with the stream of the Times, to give themselves into the unaccountable Measures of Uneasiness and Discontent, without any just Cause, or to seek in a very wrong way for the Redress of their Grievances; and that there may be an universal Murmuring, which may be only owing to their own restless Spirits. So that the *Latin* Proverb holds not true here, *Vox Populi, Vox Dei.* Instead of which, we may, upon this Occasion, substitute the *Greek* one, Πλεῖονες οἱ κακοί. *Samuel* was yet alive and blameless, and if he was Superannuated and his Sons Irregular, they had Reason to remove such, but none at all for altering the Government, converting the Theocracy into a Monarchy.

2. This Consideration very naturally offers it self, That Kingly Government is no more *Jure Divino*, than any other Form. 'Twas not God that set this up in *Israel*, but the Multitude in a Ferment, when God charges them with having rejected him. So that there is no Reason to magnifie this Office any farther than

it anſwers the Ends of good Government, and ſubſerves the Deſigns of the Publick Weal.

3. This Note offers it ſelf as eaſily, That ſuch a Government is very lawful, and that Obedience is due to it, as much as to any other where-ever 'tis eſtabliſh'd. God Almighty here permits the Thing; nor does he blame the Act in it ſelf, but as far as it had a tendency of rejecting him, and the Form that he had thought fit to ſettle among them.

4. It appears hence alſo, that laying aſide the Authority of God, the Power is lodg'd in the People to ſettle what Form of Government they think beſt. There's no Law of God, that any way contradicts this, or that does in the leaſt diſcourage it.

5. In them conſequently is the Power lodg'd of Electing their Rulers. For if God himſelf interpoſes not by his Choice, (as he did formerly among the *Jews*) Who is left to make the Choice, ſaving the People? And what do they propoſe in chooſing a Governour, but the Publick Good? For that end, inſtead of leaving him at random and unlimited, they bind him by a ſolemn Oath, held ſacred among all Nations, and in all Ages, excepting ſome Perſons in our own. And what if this Perſon runs Counter to the Publick Good, and uſurps an illegal Power deriv'd to him neither from God, nor yet any Man? In that caſe 'tis plain, there's no Foundation for any Obedience to him.

The Right ſtil'd *Hereditary* will fall of Courſe. Muſt a whole Community ſubject themſelves to the Luſt of a ſingle Tyrant, for no good Ends; but, on the contrary, to encourage him (that ſhou'd be to them in the Place of God) the more to play the Devil, and like him to pamper himſelf with the Blood of the Slain, and to turn the Earth into a *Babel*, and an *Aceldama*?

The Houſe of *Iſrael* turn off from *Rehoboam*, tho' an immediate Deſcendant of the wiſe *Solomon* (ſtil'd *Jedidiah*, Beloved of the Lord) and a Grand-Son of *David* (a Man after God's *own Heart*) taken into the Kingdom by ſpecial divine Appointment: And ſure no Royal Anceſtors (if indeed they were Martyrs) can claim greater Regards than theſe; I ſay, they apprehended they had a juſt Right to forſake him, and did ſo, when he would not comply with their reaſonable Demands. And God himſelf allows, that the Sons of *Samuel* (becauſe of their Male-Adminiſtration) ſhould be laid aſide.

But it may be objected, That *Samuel*'s Off-ſpring, and *Rehoboam*, forfeited their Title each for himſelf Perſonally. But where do we find in this reſpect, *that the Fathers eat ſour Grapes, and the Children's Teeth muſt be ſet on edge?*

Does

Does not Scripture Authority bear us out, if we ſay, that *Rehoboam* loſt Ten *Tribes*, becauſe of *Solomon*, tho' he retain'd Two for *David*'s ſake, 1 *Kings* 11.12.13. This we read was of the Lord, *c.* 12. 24. But pray what Perſonal Forfeiture did *Iſhboſheth* the Son of *Saul*, make of that Crown that was given to *David* the Son-in-Law? *Saul* had as clear a Title to the Kingdom, as any King that ever came after him, for he came to it by Divine Deſignation. And that none might dream, that the Hereditary Right was Indefeaſible, God himſelf, the only deciſive Judge, proves Arbitrator, he cuts off the Entail from the Houſe of *Saul*: And this he does not do out of meer Sovereignty, in which none can pretend to imitate him, but with reſpect to the Diſobedience of *Saul*, which is (no doubt) left to us on Record, as a Pattern for our Proceedings in ſuch Caſes. They that will ſet up a Diſpenſing Power as to Human and Divine Laws, make too bold with the Prerogative of Heaven's King, the King of Kings, and ſeldom go unpuniſh'd either in their own Perſons, or Poſterity, or both.

I'll offer One Obſervation more from the Deportment of the good Prophet, which may be inſtructive as to the preſent Times. We ſee here, according to the Example of *Samuel*, that the Duty of Rulers is to ſhew a Diſobedient and Gain-ſaying People the good and right way, and to inſtruct them with all Meekneſs; but we are at the ſame time prevented from making ſuch a raſh Concluſion, as that the Diſturbers of the Publick Peace are not to be brought to condign and exemplary Puniſhment. As we are call'd upon to behold the Severity and Goodneſs of God in his Diſpenſations, ſo there is Juſtice as well as Mercy to be us'd in the Adminiſtration of Man. *Samuel*, that ſpeaks to them in ſuch a ſtill Voice, thunders and lightens upon them before he has done; and we are ſure that God was in the latter and rough Voice, as much and more immediately than in the former ſtill one. And as an Inſtrument of Juſtice, what did he to *Agag*, whoſe Sword had made many Women childleſs? The Expreſſion is remarkable; with a holy Zeal (which his Character would bear him out in) he ſteps into the Place of the Magiſtrate, now neglecting his Duty, and with his own Hands inflicts the Puniſhment due to ſuch bold Offenders, *he hewed him in pieces before the Lord in* Gilgal, 1 *Sam.* 15. 33. Theſe are the Remarks that offer themſelves in our Way to the Text. In the Words themſelves we have Two Things, the one Imply'd, and the other Expreſs'd.

I. A Duty Expreſs'd, That they ſhould conſider the Dealings of God towards them as a Nation or People.

II. The Force that this Conſideration ſhould have, of obliging them to Gratitude and Obedience, imply'd in the Cauſal. For,

I. Let

I. Let us consider the Things done for them, and draw a Parallel between them and the Things done for us. It is our Duty so to do, as we have it in v. 7. *That I may reason with you.*

1. He sets before them their Original, the Land from which, and into which they came. The *Jews* have a juster Account of this Matter than any other Nation. An exact Account of their Descent was indispensably necessary, that the *Messiah*, that was to come, the *Shiloh* unto whom the gathering of the People was to be, might manifestly appear (to the Satisfaction of All) to be the very Person that was promis'd to the Fathers, *of whom as concerning the Flesh, Christ came*, Rom. 9.

The Prophet *Isaiah*, in Chap. 51. 1. directs them to *look to the Rock from whence they were hewn, and to the Hole of the Pit from whence they were digged.* And in another Place they are told how mean their Descent was, and how they were exposed *wallowing in their Blood, when no Eye pitied them.* The Remembrance of this would humble them, and fill them with Thankfulness.

What was *Abraham* the Father of their Nation, and *Father of the Faithful*, but an Idolater among the *Chaldeans*, no way distinguish'd (before God call'd him from thence) from the rest of the World that lay in Wickedness? Yet from such a People (when he himself was too like unto them) God singled him out, and admitted him into Covenant with himself, together with his Seed, as to the external Administration of it. What Reason had they then to humble themselves before God, who had thus eminently favour'd them, and taken them from among all the Earth, to be *a peculiar People and Treasure unto himself?* What Obligations were they under to stoop to his Government and Laws, and to ascribe the Glory unto Him who thus graciously visited them in their low Estate.

But 'twas a long Time after the Call of *Abraham*, before the Promises made to him were accomplish'd. The Author of the Epistle to the *Hebrews*, in Chap. 11. gives an affecting Account how the Patriarchs sojourned as Strangers in the Land of Promise. They underwent great Difficulties there, and at last were so straitned, that they were forc'd to go into *Egypt*, where God had provided a temporary Supply for them. And here, where they expected Enlargement, they met with unaccountable Difficulties. But even in these Circumstances their God was not unmindful of them; when they *were become as the Refuse and Offscouring of all things*, when their Burden was grown too heavy, and the Fury of the Oppressor intolerable, he heard their loud Cries, *and brought them forth with an high Hand and out-stretched Arm.*

2. This Country out of which they were in due time rescu'd, (notwithstanding all the Learning that obtain'd among them) was

was guilty of the moſt ſtupid Idolatry imaginable, that would ſtir up too great a Surprize in the Mind, if Scripture did not inform us how the wiſeſt Nations came thus to be cover'd over with the Shades of thick Darkneſs. We read that they ador'd ſuch contemptible Animals as Cats and Serpents; that they held ſacred, and fell down before the Leek and Onion that their Gardens gave birth to. *Juvenal*, among many others, gives ſome Light into their ſacred Cuſtoms,

O ſanctas Gentes quibus hæc naſcuntur in hortis
Numina ——

But when they were too much preſs'd on every ſide in this Land, God brought them forth in the ſpace of one Night, according to his Promiſe. The Miracles are manifold and ſurprizing which were wrought in their Favour. How was the Courſe of Nature overturn'd in *Egypt*, in a great many Inſtances? How did God appear in the Sea, when it was divided on the right and left, and when it diſcover'd the ancient Foundations now become dry for the Ranſomed of the Lord to paſs over? In the Wilderneſs the flinty Breaſt of a dry Rock afforded plenteous Streams that followed them through the howling Deſart; the Heavens rain'd down *Manna* upon them for Food, which is call'd the Bread of Angels. And how wonderful was it that their Clothes ſhould grow with them as they grew, and ſhould not be worn out for the compaſs of ſo many long Years? And what a noble Entrance had they into *Canaan?* How did the Water of *Jordan* on the one hand haſten towards the Sea to make way for them? How did it ſtand ſtill, and wait for them, and erect itſelf in vaſt Heaps higher and higher as a lofty Wall on the other, till they had paſs'd over on dry Land.

Again what ſurprizing Succeſſes had they over their Enemies? How was the bright Lamp of Heaven ſtay'd in its ſwift Career, and that leſſer Luminary the Moon in her ſlower Motion for a whole Day? And all this at the Word of a Man, when *Joſhua* their Leader authoritatively commanded the Sun to ſtand ſtill on *Gibeon*, and the Moon in the Valley of *Aijalon*. Theſe are ſome of the Things wrought for them, which (upon their recollection) call for the higheſt Returns: Such the Country from which, this the Manner in which, they were brought to their own Land.

3. As for the Land into which they were brought, 'tis ſaid, that it *ſpu'd out the Inhabitants, becauſe of their Abominations*, Lev. 18. 26, 28. that it might be ready, as it were, with open Arms to entertain them. Holy Writ gives this Character of the State thereof, that it *flow'd with Milk and Honey*, Exod. 3. 8. And how deſirable were the Cluſters that *Caleb* and *Joſhua* brought from thence, as a Specimen of the Fertility of its Soil? We read, that the Eye of God was upon it for Good, from one

End

End of the Year unto the other. 'Tis true, it was not like unto *Egypt*, certain as to Water at ſtated Times, *Exod.* 2. 10, 11, 12. as that was from the River *Nile*, when the Snow diſſolving upon the high and diſtant Mountains, created a mighty Torrent that overflow'd the whole Land, or when ſome other natural Cauſe interven'd; but they were to live upon the Providence of God (the ſweeteſt Life to them that know what it is to have entruſted all their Affairs in ſuch a ſafe Hand) and to have the former and latter Rain from the River of God, *i. e.* from the Clouds, when Infinite Wiſdom ſaw it beſt to ſend down gracious Rain upon his Inheritance.

The Source of other Nations is not ſo apparent as that of the *Jews*, but (as ſome have repreſented the Matter) like unto great Rivers that diffuſe themſelves far and wide into very diſtant Countries, whoſe Spring or Fountain-head is not known. The Memorials of their Riſe and Progreſs are entirely loſt in the abſtruſe Receſſes of many dark Ages long ſince paſt; eſpecially where the Nation is of a very long ſtanding, and ſettled for many Generations that fall not within the compaſs of any authentick Hiſtory, which is the preſent Caſe. It can't be expected therefore that much ſhould be ſaid on this Occaſion, and in this Regard: Only I'll venture to go thus far;

It's no way probable that we derive ourſelves from the Remnant of the *Trojans* that (upon the demoliſhing of their City, and the ſpoiling of their Country) were forc'd to fly from the *Eaſtern* Parts of the World to ſeek for Refuge and Shelter elſewhere, as *Geoffrey* of *Monmouth* advances, (who has had many inconſiderate Followers) which Account he pretends to have from an unknown Manuſcript brought over by *W. Calenus* from *Little Britain* in *France*. This could not be without the great *Livy*'s Notice, or ſome other of the *Roman* Hiſtorians, or without their having given us ſome Hints of the Matter; ſeeing their Annals are ſo well digeſted, and ſeeing they have ſo carefully regiſtred all their famous Acts, all extraordinary Events, and the ſeveral Colonies that they ſent forth into the World.

There is not the leaſt Affinity between the Two Languages, neither could the *Romans*, when they made a Conqueſt of the Iſland, reconcile the Ancient *Britains* to the Uſe of the *Latin*; which would be too ſtrange to believe if it had been their own Language ſome Ages before, as this Opinion (if held true) muſt needs make it to be. It's plain, the *Britiſh* Language ſtill retain'd among us, is one of the Originals that derive themſelves from *Babel*; and the Ruſt of Time, which eats up all things, is not like to devour or wear it out. To this the ingenious Father aſſents, who ſays, that 'tis not likely to have it's Ending till the Diſſolution of the World.

But

But I ſhould not think it worth while (eſpecially here) to mention the Antiquity, Purity, and Copiouſneſs of it, unleſs it were with a good View for the Benefit of ſuch as underſtand no other. For what is the Sound of any Words, any farther than our Thoughts are communicated, and Things made known by them? It were beſide our Purpoſe to ſpeak any more of it, if it were not the only Language by which the Knowledge of God and of Chriſt, and the way of Salvation, can be made known to the poor Remains of the forlorn and forſaken *Britains*, once known and eſteem'd in the World (as 'tis in the Adage *Fuimus Troes*) the only Lords and Poſſeſſors of the Iſland, now moſtly ſhut up within the Confines of *Wales*, beſides a Colony of them ſettled in a Part of *America*, and what remains of them in *Cornwall*, and a Province in *France*, where they have almoſt entirely loſt the ancient Language, by a Mixture with modern corrupt Tongues, which have ſo much prevail'd over all *Europe*, and among the moſt polite Nations.

'Tis hardly known but that the Language of a People is loſt with their Liberty; the Conqueſt of a Land has generally iſſu'd (in proceſs of Time) in the Conqueſt of the Language: The Conquerors have given Law to Words as well as Actions, and to the Tongue as well as to the Cuſtoms and Manners of the Nation conquer'd: 'Tis ſeldom that the Conquer'd for a long time maintain a Dominion in expreſſing their Sentiments in their own way, which has ever been familiar to them. But Dr. *Fuller* obſerves, that the *Romans* were ſo far from making the *Britains* do, that they could not make them ſpeak as they would have them. The ſame thing may be ſaid with reſpect to the *Saxons* and them; notwithſtanding all the Loſſes ſuſtained by them, and the ſeveral Changes and Revolutions that have happen'd in the State of Things, through the Courſe of ſo many Ages, the Remnant of them that inhabit the aforeſaid Principality, have entirely retain'd their Language, ſome way or other, very Providentially. In this one only thing they have maintain'd the Dominion, and of this only (it might be ſaid) they have continued Maſters. All the ſeveral Periods of Time which has affected them with other Nations in every thing elſe, has no way affected them in this. And therefore it is that I can't admire the Wiſdom of ſuch that would not have Chriſtian Knowledge propagated among the *Welſh*, (nor the ſmall number of Books they have a little multiplied) in their Mother Tongue, from ſome foreſight they have (though no Prophets, neither the Sons of Prophets) that they will ſometime or other univerſally entertain the Speech of the Conquerors. This long Digreſſion, however, very naturally brings in this Obſervation, which may be of ſome Uſe, That they themſelves ſhould encourage Divine Knowledge

ev'ry way in their own Tongue, and that others (as they have Opportunity) ſhould do ſo too, that are willing to have the Merits of our Lord Redeemer proclaim'd ev'ry-where among all Nations, Tongues and Languages, being theirs is like long to continue, which has ſo unaccountably latted hitherto through all Changes and through ſo many Ages more than this World is like yet to continue. But to return.

If I may be allow'd on this Day, and on this Occaſion, I would juſt mention what ſeems to carry with it the greateſt Probability, in a matter of ſuch Uncertainty. Monſieur *Pezron* (with whom many others agree) uſes a great many Arguments by which he eſſays to demonſtrate (if the Expreſſion be proper here) our being deſcended from *Japhet*, through the Elder Branch *Gomer*, among whom the Iſles of the Gentiles were divided. *Gen.* 10. of which ours is one of the moſt conſiderable. This learned Antiquary traces them through ſeveral Ages, in their ſeveral Movements through the different Countries of their Abode, as they increas'd and multiplied on the Earth, under the Names of *Gomerians*, *Sacæ*, *Titans*, *Cimbri*, and *Gauls*. And that Great Man *Julius Cæſar* (in his *Commentaries*) has given occaſion to many to judge that we were the ſame People with the old *Gauls*; which I conceive is the moſt prevalent Opinion among the Learned at this day, that have made their deep reſearches into Studies of this Nature. This is moſt natural to ſuppoſe, that the firſt Band from the Eaſtern Parts as they increas'd, ſent out Colonies into the ſeveral Parts of *Europe*; and when they had Peopled moſt parts of the Continent, they muſt have reſort to *Gaul* as one of the moſt diſtant Corners, and when that Country was pretty well repleniſh'd, we may eaſily conceive (without going into their Opinion, that would have that part of the Continent and this Iſland once united) how they ſent over a part of themſelves to poſſeſs this Land. I think that I may be bold to ſay, that this is the moſt agreeable and likely Account that can be given of the Matter. We can go no farther (that I know of) in the Account of our Deſcent, and of the Land from whence we came. But be that how it will, the Apoſtle in his Diſſertation at *Athens*, recorded *Acts* 17. affords enough to ſatiſfie us in this Caſe, and under all the Changes of Times, and the different ſtate of Things, when he ſays, that God *made of one blood all nations of Men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation:* Hinting at the ſame time at the End of our being here, that we might ſeek the Lord, declaring alſo that we are all of us his Off-ſpring.

But if we draw the Parallel as to this part of the Earth, which was given as a Poſſeſſion unto us, (which we might have ſolely

ſolely enjoy'd to this day, had not our Sins made ſo many Forfeitures of it, that God was provok'd to give it to another Nation, that would bring forth better Fruit) 'tis little ſhort of the Land of *Canaan*, upon the account of its Fruitfulneſs, and the Affluence abounding in it of all manner of Stores; with reſpect to the good ſtate of Health, and the happy Conſtitution of the Inhabitants, and with regard to the Situation, the Climate, and the Temperature of the Air, that it's neither too hot, nor too cold, that its Days and Nights are neither too long nor too ſhort, but are meaſured out to us in juſt Proportion and Variety beyond what is given to moſt Countries. Theſe Things, together with many others that might be mentioned, make this Life in ſome meaſure Comfortable whilſt we ſojourn in it, and are on our Pilgrimage and Paſſage through it, and lay us under as many Obligations to God as the *Iſraelites* of old, when we conſider the things of this Nature that God has done for us.

Thus have I endeavour'd to draw a Parallel betwixt our Caſe and theirs, as far as the matter would bear. The next thing the Prophet lays before them, were long and ſore Afflictions, upon their Unthankfulneſs and Unfruitfulneſs, and the many appearances of God for them in their repeated Deliverances, upon their Repentance and returning to him. He mentions the particular Times of their Servitude, and names their Oppreſſors, to affect them the more; and to root theſe things in their deep Conſideration, he points by name at the Saviours rais'd up that (as Inſtruments in the hand of God) ſo often wrought out Salvation for them.

If we make the Compariſon here, we may find perhaps our Afflictions as great, our Oppreſſors as cruel and as many, and our Deliverances as often if not as remarkable as ſome of theirs; till at length Infinite Patience was quite worn out by our rivetted Stubborneſs, and by our enormous Crimes, highly aggravated and continually perſever'd in: which provok'd the Lord to forſake us as he did the *Jews*, and to diſgrace the Throne of his Glory, though we were call'd by his Name; and to give us up to be a Prey to a People that knew him not, and that called not then on his Name, and to ſell us as Slaves into the hands of thoſe that hated us, being we would not have the Lord to rule over us.

After ſome generous Struggles becoming a People not yet quite debauch'd, and taken off from their ancient Simplicity, we yielded up the Iſland (to a foreign Government) that had been wholly ours time out of Mind, and were ſubjected in common with the reſt of the World to the *Roman* Yoke, whoſe Arms were become Irreſiſtible, and like a mighty Torrent had over-

ſpread the whole Earth. They brought in their Vices and Exceſſes along with them, having forſaken the firſt good old plain and ſober way, that their Fore-fathers convers'd in in the World; and we ſoon learn'd their evil Cuſtoms, and being a Province unto them, we ſoon came to be a People at Eaſe. However this Government had its Advantages alſo, and we continu'd in Peace and Plenty under it, till the vaſt and unweildy Empire grew too feeble to ſupport it ſelf, when that mighty Inundation of barbarous Nations from the North pour'd in upon them.

About this time the *Scots* and *Picts* that rov'd about for Prey, and would enlarge their Borders, and deſcend into the warmer Southern Climate, were very troubleſome to us. Twice indeed *Rome* ſent us Succour, and ſcatter'd the Invaders and proud Aſſailiants agen and agen. Neither could they do leſs in point of Honour, having drain'd us of the flower of all our Youth under *Maximus* the Tyrant, for foreign Expeditions againſt the *Goths*, *Huns*, and *Vandals* that ſorely infeſted them, and thus they left us naked and defenceleſs. But when the *Romans* had withdrawn their Arms a ſecond time, our reſtleſs and hungry Adverſaries return'd upon us, and renew'd their Hoſtilities a third time. Beſides, there was a ſore Famine in the Land about the ſame time, that preſſed us hard, and made us more feeble than before. Upon this the Groans of the *Britains* were ſent to *Ætius* the *Roman* Conſul in *Gaul*, and thus they addreſs him, according to *Gildas*: "The Barbarians drive us upon "the Sea, the rough Sea beats us back again to the Barbarians; ſo "that we are in a ſtrait betwixt two kinds of Death, either we "are ſlain with the Edge of the Sword, or over-whelm'd in the "mighty Waters." But their old Friends could afford them no farther Aids, and thus they are left to ſhift for themſelves, having been a People now long ſince at Eaſe; whoſe skill in Martial Affairs, and whoſe Military *Virtues* were now by length of Time, and a long diſuſe, quite overgrown with Ruſt.

But after ſome Compaſs of Years, when Human help quite fail'd them, the Divine was preſent, they ſtirr'd up themſelves to lay hold on God's Strength, and he came and ſav'd them, and the Land had reſt: Yet, as the Hiſtorian obſerves, though the Enemy departed from them, yet they departed not from their Wickedneſs. They were deliver'd viſibly by the Divine hand, when Strength was on the ſide of the Oppreſſor, and they had none to help them; yet how ſoon, with ungrateful *Iſrael*, having ſung his Praiſe, did they forget his Works?

Upon this Reſpite, there was the greateſt Plenty of all things that was ever known; and with this flow'd in like a Deluge, an univerſal Corruption of Religion and Morals among all Degrees of Men, their Princes, their Nobles, nay and the Prieſts

of

of the Lord too. 'Tis incredible to hear what Intemperance prevail'd, how much hatred of the Truth, what Envy, Animoſities and Contentions abounded amongſt them. But God being willing to purge his Houſe of ſo much Wickedneſs, a Rumour prevail'd of the return of their old Enemies. Yet did not this turn them from the Evil of their ways. God had another Arrow in his Quiver to humble and reform them, the Peſtilence that then prevail'd rag'd ſo, that there were not found enough of the Living to bury the Dead. Theſe were the ſevere Methods and harſh Dealings that God us'd with them: Yet behold the unaccountable Stupidity and Perverſeneſs of Man, when harden'd by a long Courſe of Sinning; when God's Hand was thus lifted up, yet did not the Inhabitants learn Righteouſneſs, when he had loudly call'd them to Lamentation, and Mourning, and Baldneſs; inſtead of complying with, and anſwering the End of the Providence, they acted like unto them that ſaid, *Let us eat and drink, for to morrow we die.*

And now when all manner of Juſtice fail'd from among them, and the greateſt Irreligion prevail'd even among thoſe that had the Name of being Religious, the time was very near come, when they, like unto the *Amorites*, had fill'd up the meaſure of their Iniquities. And now is the time of their Overthrow and Deſolation at hand. Stupid and Inſenſate People! they open the Sheepfold, and let in the ravenous Wolves to guard the Flock; they invite the bloody treacherous *Saxons* into the Kingdom as ſtipendiary Soldiers, to fight in their Defence againſt the Barbarians that inceſſantly harraſs'd them, and continually pour'd in afreſh upon them; but theſe perfidious Hirelings ſoon ſought out occaſion for Quarrel, and turn'd the hurtful Sword againſt their Maſters, and as it often happen'd in many other Inſtances of the like nature, the Remedy prov'd much worſe than the Diſeaſe.

Then was the Country laid waſte from Sea to Sea, the Towns and Cities demoliſh'd and laid level with the Ground, Houſes great and fair left without any Inhabitants. The ſtragling Parties that were apprehended in their flight were kill'd by wholeſale, ſome remain'd and hid themſelves among the Thickets, and among the craggy Hills in continual danger of their Lives, finding now that 'twas an evil and bitter thing to ſin againſt the Lord: Others forc'd by pinching Want, came trembling and threw themſelves at the Feet of their hired Servants, vowing perpetual Servitude, in caſe they were not killed outright, which was (as things now ſtood) a very great Favour. Others betook themſelves into foreign Countries, and might very well (though their tunefull Harps were thrown upon the Willow-trees) if not ſing, yet ſigh and howl out this mourn-

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ful Song of *Zion*, in Pſalm 43. *Thou haſt given us as Sheep for the ſlaughter, and haſt ſcatter'd us among the Heathen, Thou ſelleſt thy People without gain---- Thou makeſt us a Proverb among the Nations, and a nodding of the Head among the People.* Such is the Viciſſitude of human Affairs; now you might ſee Princes walking on Foot. and Servants riding on Horſe-back. And as the Prophet *Jeremy* ſays of the *Jews* in the time of the Captivity, *they that did feed delicately periſh'd in the Street, they that were brought up in Scarlet embrace Dunghills. They that were purer than Snow, and whiter than Milk, their Viſage is now blacker than a Coal.* Lam. 3. And we may each ſay with the Prophet *Iſaiah*, Chap. 1. *Except the Lord of Hoſts had left unto us a ſmall remnant, we ſhould have been as Sodom, and like unto Gomorrah.*

By this time the Lord had in ſome meaſure accompliſh'd his Indignation, he had poured out his fierce Wrath, that kindled a fire in *Zion* which had devoured the Palaces thereof. Now they had time to bethink themſelves; and when they ſaw that all their vain Hopes were cut off, and that Wrath was pour'd out upon them to the uttermoſt, they ſought the Lord with their whole Hearts, and he was intreated of them, and gave them a time of reviving.

Here we find ſome of our Oppreſſors that we can point at by Name, as *Samuel* did to thoſe of *Iſrael*, not to mention the *Danes* and *Normans* in after-Ages; for the *Danes* infeſted our Sea-Coaſts, when they were ſent as a Scourge upon the Engliſh *Saxons*, who repaid them in ſome Meaſure as they did to us. And upon the *Norman* Conqueſt we loſt a very fruitful Part of *South Wales*, to the 12 Free-Booters that ſeiz'd it as their Prey, without asking any farther Queſtions for Conſcience ſake, beſides the very beſt Part of *South Weſt Wales*, that the *Flemings* poſſeſſed themſelvs of in the Time of *Henry* II. Thus our unkind and inſatiable Neighbours encroach'd upon us on every Side, till that Providence that would have us chaſtis'd in meaſure, and not quite cut off, put a ſtop to their unjuſt Enterprizes. Neither were we all this while deſtitute of any Divine Appearances for us, as I have hinted at ſome already. And we preſerv'd ourſelves from a total Subjection ſince our being invaded by the *Saxons*, for about the ſpace of 800 Years, which is as much as can be ſaid perhaps of any other Nation upon the Face of the Earth, ſet in the ſame Circumſtances with ourſelves, ſo often attempted by ſo many different Enemies, that continued to aſſail us in ſuch a conſtant Succeſſion the one to the other, for ſuch a long Space of Time. And as we find there is ſome Compariſon to be made between our Afflictions and Deliverances and theirs, and that they were equal, in ſome reſpect; ſo we can go farther, with *Samuel*, and name (notwithſtanding the Iniquity of the Times)

ſeveral

ſeveral of the Deliverers rais'd up for us. God wanted not his Inſtruments as often and as long as he thought fit to ſuccour us. *Vortimer* acquitted himſelf well, immediately after the *Saxons* got Footing in this Iſland. *Ambroſius Aurelianus* reſcued his Country with a great deal of Honour. And our *Arthur*, like another *Sampſon*, *ſlew his thouſands, heaps upon heaps*, and crowded us with Victories and Triumphs: His Noble Atcheivements are well worthy to be regiſtred in the *Britiſh* Annals, tho' the *Monkiſh* Legendaries have (in their Romantick Strain) eclipſed them with a great deal of Dirt and Rubbiſh.

But when the Time was come to paſs that was afore-determined, when the Kingdom was to be given to the People that were to come in our room to bear Rule and Government, we were made entirely deſolate, until the Conſummation, and that determined was poured upon the Deſolate. *How many were they that roſe up againſt us? How numerous the Days wherein we were afflicted? And how long the Years in which we have ſeen evil?* But as *Nebemiah* ſays of the *Jews*, *When we had reſt, we returned to do evil; ſo that God left us at laſt in the hand of our Enemies, and they had Dominion over us, over our Bodies, and over our Cattle, at their Pleaſure; and we were in great Affliction, being Servants in the Land given to our Fathers to eat the Fruit thereof, which now yielded much Fruit unto the Kings ſet over us, becauſe of our Sins.*

It's very ſurprizing to hear the Account that *Gildas* gives of the groſs Corruptions that prevail'd here before the Coming-in of the *Saxons*. And now henceforward they reap'd what others had ſown; *when others had planted the Vineyard, they came and eat of the Fruit thereof.* Some of the particular Hardſhips that we ſuffer'd, are recorded to be ſuch as theſe: We might not marry our Daughters to Freemen, nor bring up our Sons to any Buſineſs of Conſequence, much leſs inſtruct them in any Liberal Art, nor as much as diſpoſe of them to School, that they might learn to Read. But when we were ſufficiently humbled, the *Father of Mercies heard our Groans, and let us looſe from the Bonds of our Thraldom, and turn'd our Sorrow into Joy, and our Mourning into a good Day; and when the Days of our Affliction were accompliſh'd. he turn'd the Hearts of our Oppreſſors to favour us, and to entreat us kindly.* And in the time of *Henry* VIII. of the *Britiſh* Blood, we were compleatly incorporated into the *Engliſh* Nation, and enjoy'd thenceforth the ſame Laws and Privileges with themſelves. And tho' there had been ſuch Contention and ſhedding of Blood, yet from thenceforward no Subjects more peaceable, or made more eaſy. Neither have we any ſeparate Intereſt from theirs; nor are we to reckon ourſelves as Two diſtinct Bodies, but as one and the ſame Body Politick with the *Engliſh*. And if *Gildas* had liv'd in ſome After-Ages,

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he would call them no longer *Nefandi nominis Saxones*, *Deo hominibuſque inviſi*, but he would reverſe the Character given them in his Days, and ſay they are beloved of God and Men; for how many of that Nation have now long ſince ſhewn the greateſt Regard to true Chriſtianity? and how many among them have freely and generouſly contributed towards enlarging and eſtabliſhing the Inteteſts thereof even in poor *Wales*, where they would formerly have driven on furiouſly the Chariots of Death and Deſtruction? May not the Oppreſſed now ſing for Joy, that their Oppreſſors are ſo no more, but their reconciled Friends and dear Brethren in Chriſt? And, in Scripture-Language, how often have the Bowels of the poor Saints been refreſhed by their Means, whom they formerly look'd upon as their ſworn, irreconcileable Enemies? I hope I ſhould not be found to pervert the Divine Oracles, if I ſhould mention that Scripture only alluſively here; *This is the Lord's doing, and 'tis marvellous in our Eyes.* And I cannot but add, that tho' there are among them, as well as others, that load themſelves with thick Clay, and that, under a Shew of Religion, are meer Muck-worms, looking upon it little otherwiſe than as it brings temporal Gain; yet there are ſome among that People that ſeem to be poſſeſſed of Souls of a larger Make and Size than many among us, who have been ready to deviſe the moſt liberal Things for the Intereſt of the Chriſtian Verity and pure Religion, and who have not ſcrupled to extend their Helps with much Chearfulneſs unto that Country of which we ourſelves are a Part. And thus *Sampſon*'s Riddle is become Matter of Fact in our Days; ſo that it will be very intelligible to us, when applied to the preſent Caſe, *Out of the Eater came forth Meat, and out of the Strong Sweetneſs.*

About this Time (I mean of our Incorporation with the *Engliſh*) when we were ſet at Liberty from a very tedious and ingrateful Captivity, that we might equally participate of the Bleſſings and Privileges that occurr in the Courſe of Providence with the reſt of the World: A new Part of it was found out, the Uſeful Art of Printing Invented, and the Chriſtian Religion Reformed, that had fallen under great Decays. As Things were before, we could have but very little Advantage by theſe Diſcoveries: And by the Time that we were made capable, and the Way was open for us to reap as much Benefit by them as others, God had provided for us theſe better Things, and Things that accompany Salvation, when we had quite loſt the Way to it, being ſunk in the Dregs and Depths of Antichriſtian Superſtition.

Thus I have endeavour'd to lay before you, as briefly as I could, ſomething of our great and long Afflictions, and our remarkable Deliverances, as we find *Samuel* does here before the *Iſraelites*.

Now

Now shall I not resume the Words of the Text, and reason with you concerning these righteous Acts of the Lord; *For consider how great things he hath done for you.* The Prophet teaches us what Improvement to make; we *must not turn back to our former Folly, but follow on to know the Lord, as to all the Righteousness which he hath shewn unto us and our Fathers.* He shews us, that the same bitter Fruit will still ensue, upon *our disobeying the Voice of the Lord; then the Hand of the Lord shall be upon us, as it was against our Fathers.* Let us avoid their Sins, as we would avoid their Punishments; and let us seek the Welfare of this City, and of this Nation, unto which we are united; for in their Peace we shall enjoy Peace. What can make a People quiet and peaceable, if all the Methods that have been us'd with us, and all the Mercies we have receiv'd, do not make us so?

But I cann't look upon this Discourse any otherwise than as very imperfect, without giving you some Hints of the Dealings of God towards us, with respect to Spiritual Things; I shall therefore glance at these Matters as briefly as may be, and offer at giving you a little of the History of our Spiritual Mercies; our Wants and Supplies of this kind, our great Afflictions and remarkable Deliverances in this regard. The Text will very well bear me out in't. Neither doth the Prophet forget this in the Context; he puts them in mind, in the next Verse but one immediately preceding, *That the Lord had made them his People*; and this is the greatest Argument to stir us up to walk worthy of him, when we consider this high Relation. Here then attend diligently, and *consider what great things God has done for you.*

1. If we compare ourselves with the Heathen World; What are we, and what were we, to be distinguished from them? They were all upon the level with us. Our State was no way differenc'd from the blind *Gentile* World, who, *when they professed themselves wise, became Fools, and vain in their Imaginations, changing the Glory of the incorruptible God into the Likeness of corrupt Man, and of Birds, and of Four-footed Beasts, and of Creeping things, and worshipp'd and serv'd the Creature more than the Creator, who is over all, God blessed for ever*, Rom. 1.

There are some that assert, that the Ancient *Britains* offer'd human Sacrifices to appease their Gods; which is the greatest Instance of Barbarity in all the Heathen World, of which we have Instances in Holy Writ as to former Ages, and modern Instances in *America*, particularly in *Mexico*, where *Montezuma* their Emperor sacrific'd every Year 30000 to his Gods. What *great things has God done for us*, that (when so great a part of the Earth still lies in the same Wickedness and Darkness that we once were in) we should be brought to the Knowledge of the true Religion, and that he has revealed unto us his Will, that he

 requires

requires not *the First-born for our Transgression, nor the Fruit of the Body for the Sin of the Soul; but that we should do Justice, love Mercy, and walk humbly with our God; with such a Sacrifice he is much better pleas'd than with thousands of Rams, and with ten thousand Rivers of Oil*; from which, when offer'd, no Advantage accrues to the vain Worshipper, when the Deity requires a pure Mind, and Uprightness in the inward Parts. *Gildas* says, that some of the filthy monstrous Idols of our Ancestors were to be seen in his Days, which was in the Beginning of the 6th Age after Christ. We may hence easily conjecture how they abounded and filled all Places before his Coming; and he avers, that he could single out by Name the very Mountains and Rivers that they paid divine Honour to. *Herodian* also, a *Greek* Historian, gives but a very indifferent Account of us in other Respects. Good God! in what a Case were we! and how gracious has God been unto us, in relieving us out of it by the glorious Light of the Gospel!

By this Light we are taught, that there is no other Sacrifice that can be acceptable to God in itself, besides that One Sacrifice that was once offer'd for the Remission of Sins, to wit, God and Man in One Person, as our Surety, undertaking for us in our Room and Stead, and engaging to answer the Demands of Divine Justice; in the Performance of which Work he was highly accepted of God, and rewarded too, as every way answering the Ends, and supporting the Authority of the Divine Regimen, by magnifying the Law, and making it honourable that way, as much, if not much more, than if all Men had either perfectly obeyed, or had perpetually suffered: And of this he has given a very convincing Testimony unto all Men, in that he has rais'd him from the Dead, and fully discharg'd him of the Debt, and crown'd him, in our Nature, with Glory and Honour at his own Right Hand.

This Religion truly teaches us, seeing we have lost the Power of treating in our own Persons, that there is no coming to God but thro' him our Mediator; and that we cannot presume to offer any thing to God upon any other Altar than that of his perfect Merit; and that the great and blessed God has left us no other Representation of himself, by which he may be more known, saving this his *beloved Son, who came from the Bosom of the Father to reveal him, who is* indeed *the Brightness of his Father's Glory, and the express Image of his Person.* This Revelation enobles and enlarges our low and narrow Conceptions of God, and raises them to some pitch worthy of him; so that we can now see (having far different Views from those we had in the former Times of Ignorance, which God winked at) that the Deity, who comprehends all things, and cann't be comprehended himself,

dwelleth

dwelleth not in Temples made with Hands; and have been therefore, with the greateſt Reaſon, influenc'd to throw away our former Idol-Gods, entertain'd in the Days of our Vanity to the Moles and to the Bats. We then worſhipped we knew not what; but now our Service is highly reaſonable (after the clear Diſcoveries that he has made of his Will to us) when we chearfully fall down, and with the greateſt Pleaſure adore him that *lives for ever and ever, in whoſe Hand is our Life and Breath, and all things*; greatly rais'd in our Devotions by this Conſideration, that thro' that worthy Name, that is ſet forth as the Propitiation for our Sins, which we ſhould always bear in our Eye when we preſent ourſelves before him, he will receive us graciouſly as his own Off-ſpring, in a very peculiar Senſe. Oh, *conſider* then *what great things God has done for you.*

2. If we compare ourſelves with the *Jews*, we ſhall find our Obligations greatly heightned, and the Advantage to be much on our Side. What? ſhould it humble the *Jews*, and raiſe their Thankfulneſs, that in the Hiſtory of the Life of the Great *Abraham*, he is recorded as an Idolater, before his Call? And were not our Forefathers in the Land of their Pilgrimage eminently ſo? It's true, after the Covenant God made with them, they had many glorious Privileges above the reſt of the World. *To them pertained the Adoption, and the Glory, and the Covenants, and the Giving of the Law, and the Service of God, and the Promiſes, of whom are the Fathers, and of whom* (which ſounds great indeed above all things elſe) *according to the Fleſh, Chriſt came, who is over all, God bleſſed for ever.* But alas! *he came for the Downfal as well as for the Riſing of many in Iſrael.* We have received much more Benefit by him than they have themſelves: Chriſt was ſent chiefly *to the loſt Sheep of the Houſe of Iſrael.* The Apoſtles in their Miſſion were ſtrictly charg'd to begin at *Jeruſalem*; but he prov'd to them a *Stumbling-ſtone and a Rock of Offence*; and they thus *counting themſelves unworthy of Eternal Life, they turn to the* Gentiles. Ah, good God! what Grace was diſcover'd here, in giving the Childrens Meat to Dogs! Behold the Goodneſs and Severity of God; towards them which have fallen, Severity; but towards us, Goodneſs, if we continue in it. *The Gentiles which followed not Righteouſneſs, have attained unto Righteouſneſs, even the Righteouſneſs which is by Faith, when Iſrael, who ſought it by the Works of the Law, have ſtumbled at that Stumbling-ſtone. Iſrael hath not obtained that he ſought, but the Election hath obtained it, and the reſt were hardned. Through their Fall, Salvation is come unto us; and the Diminiſhing of them, has prov'd the Riches of the Gentiles.*

They, *the Branches, are broken off; and we, being a wild Olive Tree, are graffed in, and made Partakers of the Root and Fatneſs of the Olive.* The Covenant of *Abraham* is now ours to all Intents and Purpoſes. The Worſhip of the true God is no longer confin'd to *Jeruſalem*, much leſs to the Mountain of *Samaria.* Every one that worketh Righteouſneſs is accepted of him, without reſpect of Perſons. Every where Men may lift up Holy Hands without Wrath and Doubting. That Time is now long ſince come to paſs, that was predicted by *Malachi*, *c.* 1. *v.* 11. *From the Riſing of the Sun, unto the Going down of the ſame, my Name ſhall be great among the Gtneiles, and in every Place Incenſe ſhall be offer'd in my Name, and a pure Offering.* And bleſſed be God, that we find that other Promiſe accompliſhed in ourſelves, *God ſhall enlarge Japhet, and he ſhall dwell in the Tents of Shem.* The Sun of Righteouſneſs, for many Ages paſt, is riſen with Healing under his Wings upon us that dwell in the Ends of the Earth, and afar off in the midſt of the Seas. God endued that authoritative Command with Virtue to bring forth. *Look unto me, all ye Ends of the Earth, and be ſaved.* He made good the Promiſes to the Fathers, *In him all the Nations of the Earth ſhall be bleſſed.* All Nations ſhall bleſs him, and be bleſſed in him.

Now, with reſpect to the Condition of the *Jews* and ours, I aſſert the Advantage is much on our Side. The Blood of the Everlaſting Covenant, by which we are heal'd, hangs like a Milſtone about their Necks, and ſtill keeps them under Water: The Curſe remains upon them and their Children unto this Day. And how many Days, and Years, and Ages have they continued, according to *Mic.* 3. 4. *without a King, and without a Prince, and without an Offering, and without an Image, and without an Ephod, and without Teraphim?* You find we were as entirely miſerabe as they were before our Call; and whereas they receiv'd the Shadows, we had the Subſtance; They were remov'd from utter Darkneſs, and enjoy'd a ſort of a Twilight, neither Day nor Night, and we enjoy the Meridian Light; they the Natural Branches cut off, and we the wild ones, contrary to Nature, graffed in the true Olive; all their Light long ſince extinct, and a Veil drawn over their Faces, and our Candleſtick not yet remov'd out of its Place. The Glory that departed from them, is come unto us, and has fill'd our happy Iſle. The Light that has left them, is riſen and ſhines upon us; and we (notwithſtanding all our repeated Provocations, and all the Threatnings of God, and his heavy Judgments ſeverely executed upon others) have long ſince received the Kingdom of God, and thro' diſtinguiſhing Mercy and Long-Suffering do yet retain it. The Apoſtle in *Rom.* 9. with great Weight ſets home the Improvement of this upon us. Thro' Unbelief they are cut off, and thou ſtandeſt by Faith, *be not high-minded;*

minded, but fear; for if God ſpared not the natural Branches, take heed leſt he alſo ſpare not thee.

3. If we compare our Caſe with that of other Chriſtians, we ſhall have a large Field before us, and great Reaſon to conſider, with Wonder and Aſtoniſhment, what great Things God has done for us.

I ſhall only propoſe to your Conſideration theſe Three Things. 1. Our receiving Chriſtianity. 2. Our abiding in it. 3. Our being recover'd, when deeply ſunk, with others, under the general Apoſtacy.

1. As to our receiving it. And here falls under our View God's Offer, and our Entertainment of it. The Offer was very early, in a little time after the Aſcenſion of the Son of God, when he gave Gifts unto Men, and ſent them forth to preach the Goſpel of the Kingdom to every Creature under Heaven; tho' we were ſituated here alone in a Corner of the Earth, the everlaſting Goſpel of the Saviour reach'd us, and found us out. And the Entertainment that it met with, for ought we can learn, was very ready, free, and open. And this is to be mention'd to the Praiſe of the Glory of his rich Grace that open'd our Hearts, and diſpos'd us thereunto. Theſe glad Tidings were receiv'd with great Joy by all the People, *that unto us a Prince was born in the City of* David, *even Chriſt our Saviour.* It is not very neceſſary to know who the firſt Publiſhers were. The Abbey of *Glaſtenbury* ſeems to have given birth to all that Story related concerning *Joſeph* of *Arimathea* and *Mary Magdalene.* Some are apt to think, with the Great *Stillingfleet*, that the Apoſtle of the Gentiles might proclaim the joyful Sound here, when he came ſo near us as *Spain*, which he hints at in one of his Epiſtles, as his Deſign and *declared* Reſolution. But be that how it will, it is agreed, that *about the 35th Year of Chriſt*, the Voice of the Turtle was heard in our Land. *Oh, that Men would fear and love the Lord for this his Goodneſs.*

2. Our continuing in the Truth. As we receiv'd it as ſoon, ſo we abode in the Truth as long as moſt. Theſe Two Means might probably contribute to this. 1. Our Afflictions and Perſecutions. The Uncertainty of Temporal Mercies, and our frequent Loſſes and Diſappointments with reſpect to them, made ſpiritual ones to be ſo much the more valuable. The Church has been juſtly compar'd to a certain Tree, the more 'tis preſs'd and bended, the more it grows; and to a certain Herb, the more 'tis trodden under Foot, the ſweeter it ſmells, and by ſo much the more agreeably it diffuſes its odoriferous Influences.

It has been obſerv'd more than once, that Times of Plenty have been Times of great Corruption; and that Preſſures and Straits

Straits have been no diſadvantage to true Religion; that more of its Life has been often found in Deſarts, and in the barren Mountains, than in the Courts of Princes, and the Palaces of Great Men; that Plenty and Abundance, and outward Enjoyments often eat into the Heart of it, and are as a Worm at the Root cauſing its Decay; when, on the contrary, Mercies diſtributed with a ſcanty Hand bring Perſons conſiderately into a Life of more immediate Dependance; and it has been found, that the more narrow Streams have led back unto the Fountain, when the more plentiful Effuſions (like a violent Torrent) have hurried Perſons away to a greater Diſtance. That Remark has a great deal of Truth in it, "That it was the Golden Age with the "Church, when it had no other than Wooden Chalices."

2. Our being divided from the reſt of the World, and having no great Commerce nor Communication with other Nations, eſpecially with *Rome*, juſtly ſtil'd, *The Mother of Abominations*, ſince its Decline, and its great Corruption of, and apoſtatizing from genuine Chriſtianity. The *Jews* by mixing themſelves with other Nations, learnt their Cuſtoms, and coveted to be like them; whereas the more they dwelt among themſelves, the more pure they retain'd the Law of their God. It was well for us in the then State of Affairs; 'twas an Happineſs, inſtead of being a Diſadvantage, that we could anſwer the Character given us by the Prince of the *Latin* Poets,

Et penitus toto diviſos orbe Britannos.

But I'll give you ſome of the Evidences of this Truth, that it was really ſo.

1. Our Evidence of the Truth being continued here, is its being eſtabliſhed by Publick Authority. I don't find any ſubſtantial, convincing Reaſons why we ſhould deny ourſelves the Honour of having the Firſt Chriſtian King, by Name *Lucius*, as we have certainly produced the Firſt Chriſtian Emperor, namely, *Conſtantine the Great*.

2. And that the Profeſſion of true Chriſtianity was not of a ſhort Continuance, we find by the Oppoſition which the *Britains* made to the Uſurpation of *Rome*, when proud *Auſtin* the Monk, ſent by *Gregory the Great* to be the Pſeudo-Apoſtle of the *Saxons*, would have ſubjugated us to the vain inſolent Pretenſions of that See. They ſoon diſcover'd his Pride, and, without any Heſitation, openly avow'd, That they ow'd him, and the Biſhop that ſent him, no other Obedience than that of Brotherly Chriſtian Love.

3. They did not only proteſt againſt the *Man of Sin*, but they were the Firſt in all the Chriſtian World that were known to ſuffer in the Cauſe of Truth, in Contradiction to Antichriſtian Errors, and that ſacrific'd their Lives in bearing their Teſtimony

to

to the Truths of Jesus. About 1200 of the Monks of *Bangor* were massacred by the Cut-throat Army of *Ethelbert*, upon the Instigation of *Austin*, only because they refused to give their Consciences to a Deputy.

4. I might add another Evidence of their Sentiments in Religious Matters, their Adherence to Primitive Christianity, and Abhorrence of the Papal Innovations; I mean the Testimony of *Taliessyn*, the chief of the Bards of his Time, who flourish'd about 1200 Years ago:

Gwae'r offeiriad mud,
Nis anghrefftya Euyd,
Ac nis pregetha:
Gwae ni chadw ei gaul,
Ac ef yn fugail,
Ac nis araulia:
Gwae ni chadw ei ddefaid,
Rhac bleiddiaid Rhufeiniaid:
Ai ffon Gnwppa.

Wo to the Priest that's born,
That will not cleanly weed his Corn,
Nor preach his Charge among:
Wo be to him, I say,
That will not guard his Flock alway,
As to his Office doth belong:
Wo be to him that will not keep
From Romish Wolves his Sheep,
With Staff and Weapon strong.

3. Our being recover'd, when deeply sunk, with others, under the General Apostacy. But henceforth I must speak to you no more as a particular Nation, but as one and the same People and Body Politick, happily incorporated with the *English*. The Blessing of the *Reformation* reach'd us not until we were thus united. And here it may be observ'd, that as we had before, when we were a separate People, the First Christian King, and the First Christian Emperor; so we had, together with them, the First King that threw off the Pope's Supremacy, that with Resolution contended and engaged with the Beast, *and gave him a deep Wound* (to use the Words of a very worthy Divine lately from the Pulpit) *of which he inwardly bleeds to this Day, and will continue so to do, till his Time comes to die.* This was our *Henry* VIII. who, as he compleated our Union with one another, so he laid the Foundation for our Separation from the *Mother of Harlots*. His Sirname *Tewdor*, deriv'd from the Greek *Theodore*, and not from the Latin *Tityrus*) sufficiently discovers his Origin and Descent, it being well known that *that* Name has very much prevail'd, and has been in great Use and Esteem among the *Welsh*.

Here then we find the Gospel of Christ was generously own'd, and submitted to by Publick Authority, before 'twas so receiv'd in any other Place in the World. From hence went forth into the World the Great *Constantine*, who gave Laws to the Nations round about, and exalted the Law of Christ far and wide among them all, and rais'd his Banner, thro' Virtue of which he overcame his Enemies. But after the great Privileges which

he

he beſtowed on the Chriſtian Church, it's Proſperity and Fulneſs prov'd it's Bane, and work'd towards its Decay and Ruin. And when it had entirely loſt its firſt Love to the Truth, and the great Dragon had with its Tail ſwept to the Ground the greateſt Part of the Stars of Heaven, *and the Time of Viſitation was come, for God to have Mercy on Zion. and to call forth his People out of Babilon: The Light aroſe, and ſhone upon us afreſh, it brake forth thro' a very dark and thick Cloud, and reach'd us aſſoon as moſt of the Nations round about us.*

And ſince our Departure from *Rome*, what helliſh Machinations and Contrivances have been ſet on foot by that falſe Church to deſtroy the true One, and the lively Profeſſors of the true Religion? Time wou'd fail me to enter into the Particulars of this Nature, through the ſeveral Reigns, from the *Marian* Days down to our own. in which we have ſeen the ſame turbulent Spirit ſtirring itſelf, but, if not to it's own Down-fall and Deſtruction, yet to the Ruin and Overthrow of ſuch as have been poſſeſs'd of it, and actuated by it. Our God ſtill continues, as in the Days of our Fathers and Forefathers, to fight terribly againſt the Diſturbers of our Peace, that wou'd make unto themſelves Captains, and return into *Egypt*; they are very lately put into perpetual Shame and Diſgrace, and cover'd over with ſuch Reproach that will not eaſily be wip'd away. *He diſappoints their Devices, he turns their Counſels into Fooliſhneſs, he takes them in their own Craftineſs.* They can't find their Hands to perform as much as one of all their Enterprizes. Thus the Lord is known by the Judgments which he executes. In this reſpect is God known among us; his Name is great in our *Iſrael, for there brake he the Sword, the Bow, &c.* As many mighty Men as the Adverſary had, vilely caſt their Shields away, and having attempted to fight againſt God, by contending againſt the Intereſts of our Proteſtant *Zion*, were put to a ſhameful Flight, and turn'd their Backs in the Day of Battle. *So, Oh Lord, let all thine Enemies periſh, but let them that love thee be as the Sun when he goeth forth in his Might.*

And if it had pleaſed Almighty God, for our Humiliation, and for the Tryal of Faith and Patience, to permit them (by a longer reſpite) to continue in Arms; how many were there in the Land, that were preparing themſelves by Prayers and Tears, by Days of faſting and mourning, to jeopard their Lives in the High-Places of the Field, that wou'd not *have lov'd the Lives to* the Death in the Defence of the Cauſe of God and Truth? How many Thouſands wou'd have died all to a Man, before they would ſee a Proteſtant pious Prince, the moſt conſiderable Bulwark and the greateſt Glory of the Reformation, beat out of his Dominions, and ſuffer one to be plac'd on the

Throne

Throne, who profeſſes a Religion that is quite the reverſe of pure and undefiled Chriſtianity, againſt which God has long ſince proclaim'd a perpetual War, which is devoted to ſure and ſwift Ruine, whoſe final Overthrow, tho' it may ſeem to be ſlow, yet certainly lingers not. And wou'd ſuch Men, think you, fly before their Enemies, who ſolely depended (in their righteous Cauſe) upon God, *to teach their Hands to War, and their Fingers to Fight? How ſoon would a Bow of Steel be broken by their Arms, when the Lord of Hoſts was to be with them, and the God of Jacob to be their Refuge?* Would the Rock in whom they had truſted, think you, ſell them? No, no, how ſoon wou'd their Enemies be found Lyars unto them? what pannick Fear wou'd ſeize upon them that wou'd quite put their Tents in Affliction? *How would the Fields be ſcatterr'd with dead Bodies, that might juſtly be ſtiled the ſlain of the Lord, when they ſhould turn the Battle to the Gate, having the Lord of Hoſts at the Head of them?* The Promiſe would raiſe ſuch beyond all Fear, *that One would beat a Thouſand, and Two put Ten Thouſand to flight*, Deut. 34. 30. It would invigorate them to Fight like the mighty Angels of God, thoſe ſwift Meſſengers of Deſtruction to the Enemies of the Church, ſo that all Oppoſition would eaſily fall before them.

We have nothing to fear, that I know of, but the juſt Judgment of God, upon the Account of the general deluge of Corruption that has obtain'd among us, and the great Defection that is to be found from the Doctrine, and the Worſhip, and the Diſcipline of the Goſpel. What great ſearchings of Heart are there, upon the Account of our Diviſions among our ſelves, who profeſs Reformed Chriſtianity? for this, *our Eyes ſhould be as Fountains of Water, and our Bowels ſound within us like an Harp.* What reaſon have we to pray that God would pour forth another and a better Spirit, inſtead of that contentious and lying Spirit that's gone forth among us? and that God wou'd turn the Hearts of the Children of this Generation, unto their Fathers of the former Age of the Reformation; and the Diſobedient, unto the Wiſdom of the Juſt? But into ſuch a Height of Frenzy are we grown, that we know not how to offer at moderate healing Principles, becauſe of the bitter Invectives, and the loud Clamours of the Violent on both ſides, that endleſly divide and diſtract us, when at the ſame time they think, no doubt, that they are the Men, and that Wiſdom ſhall die with them. But whoever ſhall live to ſee that time come to paſs, when *Jeruſalem* ſhall be made a quiet Habitation, our hot Contention about the Appendages of Religion, and doubtful Diſputations will then of Courſe ceaſe; and the Life of Religion, with the Subſtantials of it, will naturally take place, and employ the Heads and Hearts of all good Chriſtians. May God, with whom is

the reſidue of the Spirit haſten thoſe Times, and accompliſh the Glorious Promiſes concerning them; neither let us give him Reſt Day or Night, untill he make *Jeruſalem* a Praiſe in the whole Earth.

But how ſurpriſing is it, to have ſeen Proteſtants join themſelves with Papiſts, their avow'd Enemies, in that impious Attempt of the ruin of their Religion and Liberties. If all others ſhould deſert into their Camp, the Ancient *Britains*, however, above all People, ſhould not do ſo. For if the *Saxons* and ſome others, receiv'd the Chriſtian Religion by means of *Romiſh* Emiſſaries, we are under no ſuch Obligation, neither was the Goſpel deriv'd unto us through ſuch Hands. But how long will that magical ſound of *Hereditary Right* drown Perſons in Deſtruction and Perdition! the bare mention of which (as if by ſome Inchantment) has turn'd ſo many Brains up ſide down, and has quite beſotted Perſons Underſtandings, with a Curſe, as if Indefeazible Right was abſolutely Neceſſary to Salvation, and as one of the Laws of Heaven, to be in no wiſe diſpens'd with, upon any Conſideration whatſoever? But have we not try'd the Effects of this in our own Kingdom once and agen? How inexcuſable then are ſuch that ſtill ſtumble at this Stone of Offence. Was not Queen *Mary* ſettled on the Throne by her Proteſtant Subjects? and did ſhe not, after all her ſolemn Engagements to them, reward them with Fire and Faggot? Was not the Excluſion Bill thrown out, by zealous Proteſtants, upon this Principle, and the Duke of *York* brought into the Kingdom? and did not theſe Perſons live to ſee themſelves miſtaken? and had they not ſufficient cauſe to repent of their Eaſineſs and Inconſiderateneſs? Again, in another Kingdom adjoining to us, was not the late King of *France*'s Intereſt and Regality zealouſly aſſerted, by his Proteſtant Subjects? and did he not (after their Privileges were ſo often and ſolemnly confirm'd to them) ſtrike with one blow at the Root of them all, by recalling the Edict of *Nantz*? and did he not fill the Priſons, the Dungeons, and the Gallies with their Cries and Groans? have not unheard of Cruelties been exerciſed upon them in their native Country? and how many of them are Exiles among the Nations round about them to this Day? And are they any thing leſs than ſtark Mad, that would bring over from thence a Perſon to Rule over us in this Kingdom? Can we eſteem them leſs then Stupid or Frantick, that value their Religion ſo little, as to hazard it under the Government, of one that cann't be kept by any Ingagements imaginable, nor can be put under any Obligation, but what he will think himſelf juſtly oblig'd to break through, when a convenient Opportunity offers it ſelf?

Babylon,

Babylon, that has been long the Head of the World, ſhall be ſo no more; it ſhall as certainly fall into the Duſt, as if 'twas fallen already: And ſhall any of us endeavour to ſupport it or look towards it with Deſire? God forbid; in it is found all the Blood of the Saints, who have ſuffered for the Teſtimony of Jeſus, that cries aloud to Heaven for juſt and ſpeedy Vengeance. God has a Controverſy with that Synagogue of Satan, that would monopolize to it ſelf the name of the Chriſtian Church, he has bound himſelf to pour forth all the Vials of his Wrath upon her, and to deſtroy her utterly to the very Foundation. We ſhould ſtrive unto Blood againſt Popery, and againſt all ſuch that would bring in one of that bloody Religion into the Government. Who in their right Senſes, would ſet the Fox to keep the Geeſe, or the Wolf to watch and guard the Sheepfold? Have they pour'd forth too little Blood upon the Earth already, that we ſhould be ſo forward to put it into their Power to do more of the like nature? Is it poſſible for us to forget all their Maſſacres, in ſo many ſeveral Countries, at ſo many different Times, in which they have ſlain Thouſands and Myriads of great and ſmall, yea the Children ſometimes, and the ſucking Infants of a Span long, with their pitiful Mothers?

But ſuch a Curſe is never like to befall us, till our God has utterly forſaken us. Hitherto we have appear'd to be his Care; and though we have been often like unto the Buſh on Fire, through his great Mercy we are not yet conſum'd. And becauſe God loved us, he has given us ſuch a King, to go in and out before us, and fix'd the Throne in ſuch a Family, who have loſt Kingdoms and Crowns for the ſake of the true Religion. Here is the Poſterity of *Frederick* Prince Palatine of the *Rhine* (who for Religion was deprived of the Kingdom of *Bohemia*) by Virtue of their Religion, poſſeſſing three Kingdom at once; there's a Promiſe of receiving a Thouſand fold, as much in this Life as we ſhall loſe for the ſake of Chriſt; And ſo according to his Word, he ſometimes *ſhews Mercy unto Thouſands of them that love him and keep his Commandments.* We alſo ought to conſider for this End, what a part this Family bore, in encouraging and ſupporting the Reformation, at its firſt ſetting out in *Germany*.

I think a Paſſage in the *Occaſional Paper* Numb. 2. very proper to be recited on this Occaſion. "And I cann't but obſerve "it, as one of the many things which ought to endear his "preſent Majeſty to all his Proteſtant Subjects, that there were "two Princes of his Illuſtrious Houſe, who gave Riſe and "Honour to the Name of Proteſtants: Duke *Erneſt*, his Ma-"jeſty's great Grand-father, and Duke *Francis* Brother to the

" former, they were ſome of the earlieſt Patrons of the Refor-
" mation; and the ſame Hereditary Zeal for this noble Cauſe,
" has continu'd without Interruption, in the direct Line of
" that Auguſt Family, down to him whom Providence has made
" the great Defender of our Faith.

Be of good Courage therefore, (oh, Brethren) and be faithful and obedient to this King, who is an Hereditary Nurſing Father to our Religion, who is come to ſeek the Welfare of his People, and (unleſs the Fault be in themſelves) to ſpeak Peace to all their Seed. In theſe reſpects alſo it's well worth your while to conſider *what great things God has done for you.*

Now upon the whole, if we compare our ſelves with other Chriſtian Churches, we ſhall find abundant cauſe to expreſs the greateſt Gratitude, and the ſtricteſt Obedience. We have received the Goſpel as ſoon as moſt; it has continu'd with us as long, if not longer, than with moſt others. We enjoy'd the Light of the Reformation very betimes; and notwithſtanding all the Politick ſubtle Meaſures that have been taken in former times, and in our own days to deprive us of ſo great a Bleſſing, yet our gracious God continues to deliver us as often as we are aſſaulted; and as often as our Adverſaries have aſſail'd us, ſo often have they been diſappointed, and covered over with Confuſion, as a Garment; and ſo often have we triumph'd over them. When we look into the State of other Chriſtian Churches, we ſhall have great reaſon to ſay, What are we, that we are thus ſpar'd, when the Cup of his Indignation has paſs'd through the Nations round about us?

An Eminent Divine now with God thus expreſſes himſelf on this occaſion:

" The Sun of Righteouſneſs never ſet upon theſe Weſtern
" Nations, ſince the firſt dawning of the day ſpring from on
" high viſited us. The Churches of *Aſia* were famous for Re-
" ligion, and had the Honour of having Epiſtles ſent them
" from Heaven; but their Candleſtick is removed, and they
" are at this Day in their Ruines, under the Power of *Ma-*
" *hometans.*

" What flouriſhing Churches were in *Africa*, in St. *Cyprian*'s
" time? and long after him in St. *Auſtin*'s time? who men-
" tions ſeveral hundreds of Chriſtian Biſhops, at ſeveral of their
" Councils, but their very Name is forgotten at this day in thoſe
" Countries, which are overgrown with *Mahometaniſm* and *Pa-*
" *ganiſm.* And the *Roman* Church, once the Glory of the World,
" is now become the Reproach of Chriſtianity. When we ſee
" *Italy*, *France*, *Spain*, moſt of *Germany*, and *Hungary* over-run
" with Idolatry, and covered with worſe then *Ægyptian* dark-
" neſs, what is our Land that it ſhould be a *Goſhen*?

And

And thus having conſider'd the Dealings of God towards us as a People; we are led naturally to the ſecond Thing in the Words, to wit, the force that this Conſideration ſhould have of obliging us to Gratitude and Obedience. But having interſpers'd ſeveral Improvements of this Nature, by the way, as occaſion offer'd, I ſhall be very brief in the Applicatory part, and ſhall ſoon conclude. And I think (inſtead of a more methodical Application) we may thus Honeſtly and Sincerely argue with ourſelves: What various Means and Methods has the great and bleſſed God made uſe of to reform us, and reduce us to our Allegiance? How inexcuſable are we, if yet found arm'd with the Weapons of Hoſtility againſt him? Has he dealt ſo in all reſpects with any other Nation, as he has done with us? And as for his Judgments, have they known them, ſo as they have been made known to us? And have we not yet anſwered the Ends of his gracious Dealings with us, and his kind Deſigns concerning us?

May we not hear him beſpeak us in his Language to *Iſrael* of old: *You have I known of all the Families of the Earth, therefore I will be ſure to puniſh you; you were planted a noble Vine, a right ſeed, how are you now become the degenerate Plants of a ſtrange Vine?* Yea, did I not bring you forth out of ſpiritual *Ægypt* and *Sodom* agen and agen, and ſhall I not expect that you will acknowledge the diſtinguiſhing Mercy, and praiſe the Deliverer, by pleaſing him and living to him? If the Fig-tree ſtill continues fruitleſs in the Vineyard, muſt not the Ax be laid at it's Root? And if all the Vineyard neglects yielding Fruit, who can expect but that the Sentence (*Cut it down*) muſt be at laſt executed? Look back and ſee what God has done for you, and for your Fathers before you, and allow your ſelves time, by theſe Conſiderations to be argu'd into a due Senſe of your Duty. If ſo much of the Severity of God already diſplaid has not ſufficiently imbitter'd Sin to us, what will do it? And on the other hand, if ſo many Streams of the Divine Goodneſs have not yet led us to the Fountain, what can do it?

What cauſe have we to bleſs God, that we were not born in the Days of our Fore-fathers, when under Heatheniſh Superſtition, and the groſſeſt Ignorance? or that we were not ſunk with them in the grand Apoſtacy of the Church? Or that we were not in being, when they were in the greateſt Miſery, and made an eaſy Prey to their Enemies? Or that we were not born, in any other Part of the World before Chriſt came, where there could be no knowledge of him? Or after his coming, in *Turkey*, *Tartary*, or *China*, or ſome other Place where he is denied and vilified; or among the bloody Papiſts, where he is more abuſed, than any-where elſe in the World, and his ſincere Wor-

Worſhippers too: But that we have been reſerv'd in the Womb of Providence, unto the cleareſt and brighteſt day of *Great-Britain*, and not when 'twas Invelop'd with the Clouds of thick darkneſs, and cover'd over with the melancholy Shades of Horrour and Death.

It may be foreign from the Text, and 'twould be endleſs for me, to deſcend into Conſiderations of a more particular Nature. But if any Perſons will think with themſelves, of the ſeveral dealings of God towards them, as diſtinguiſh'd into Societies, and as Members of leſſer Communities; or as plac'd in Families, and the Care that God has had over them in their ſeveral Relations; or look upon themſelves as particular Perſons; and take a review of the ways of God with reſpect to themſelves, from the Womb to this day, how full they have been of Mercy and forbearing Goodneſs, how full of Tenderneſs and Long-ſufferings: They will no doubt find ſomething in all the Stages, yea in ev'ry Circumſtance of Life very enhancing, and enforcing, to influence their hearty Obedience. But this ev'ry one can do beſt of all for himſelf. Here is a wide Field for any Soul to expatiate in with a great deal of Pleaſure on the one ſide, whatever the Reflection on the other may be.

To conclude therefore; Shall we not ſing glorioufly to God our King, who in ſo many reſpects of a more publick and private Nature, is become our Strength and our Salvation? Shall not this God be our God for ever and ever, and our Portion even unto Death? The Improvement of this, can be nothing leſs than that we ſhould return, according to the Benefits receiv'd; and ſuch returns (were they ſo) would be very conſiderable indeed. Let us bring forth Fruits meet unto the Kingdom of God into which we have been call'd, and in which we are yet (maugre all the Efforts of our Adverſaries) wonderfully kept and preſerv'd. I think the Argument the Prophet uſes is very concluſive, neither need I any other Motive, if you have any ſparks of Gratitude remaining in you: And that you may walk worthy of God and his Works, and be ſufficiently convinc'd of your Obligations thereunto, carry along with you the Exhortation in the Text, *For conſider how great things God has done for you.*

FINIS.